

joins. All morality, and all right, and all duty, come ultimately from the all-perfect and immutable One who lives and reigns above. No God, no morality, no right, no religion, no anything, in fact. Early training with proper environments has much we say to this last of the greatest duties. If a child has the proper motives, grounded in him while young, he will rarely wander away from his God, but like a tree watered by the refreshing waters of Heaven will drink in these duties, they will be part of his nature and can never turn from them. He will ever heed that sweet and heavenly voice of duty that allows him such quiet repose when he lies down from his day's labor. It follows him through death, for when the zephyr winds shall sigh past that little mound that marks his resting place:—dutiful to myself, to my fellow men and to my God.

Mulberry Ind.

PREPARE TO MEET THY GOD. AMOS 4-12.

BY J. J. VANDERREE.

To whom of us does not this language apply? To the young man or young woman, to the middle aged of both sexes, to the man or woman whose hair is white with age and is blossoming for the tomb does this language apply. For we all at one time had wandered away from God, seeking perhaps the deluded pleasures that this cold and unfriendly world offers to its erring children. But God in his mercy cries out by his servants in tones not to be mistaken, "Prepare to meet thy God." But how are we to meet him when once he arises in his anger to judge the world in righteousness by that man whom he (God) hath ordained for that purpose; there is but little doubt but what we all shall meet him in some way, but it is left for each individual as to *how* to meet him, if we can meet God in peace, having our sins blotted out washed in the blood of the Lamb, with our names written by the angels of God in the Lamb's Book of Life then we shall be permitted to enter in through the gates into the city of our God and be for ever with the Lord and share in all his goodness through out all eternity.

If on the other hand we have paid

a deaf ear to the cry "to prepare to meet" him, and have said in our hearts, "Just wait awhile until a more convenient opportunity offers itself," and have gone on until the messenger came and read the summons of death to us and we *had* to meet him, oh, then, what shall our harvest be, but "a fearful looking for of Judgment and fiery indignation which shall devour all the adversaries of God and of his Christ; therefore men and Brethren let us see that we *refuse not* to hear him which speaketh from heaven."

A minister of the Gospel at one time visited a man lying on his death bed and asked him this question; "my dear friend, have you made any preparations for death?" The dying man replied: "No. Every thing has been prepared for my death, lo, these many years with which I had nothing to do, but, I have been striving very hard in my weakness to make every preparation necessary to live (in eternity.)" This man you see had been preparing to meet his God in peace. *Let us all take heed and fail not to do this.*

Cornell, Ill. May 6th, 1894.

THE VALUE OF THE SOUL.

BY D. C. MOOMAW.

There are two questions that our Saviour asked of his disciples that are of momentous importance, recorded in Matt. xvi, 26 to wit: "For what is a man profited if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul."

The value of the soul can not be estimated by the method of valuation in ordinary use. There is nothing in existence with which it can be compared of which the finite mind is cognizant.

In that respect it is like truth or virtue or honor, it cannot be an object of exchange because there is nothing of similar qualities.

It is immaterial and is possessed of imperishable attributes, therefore it cannot be subjected to the rules of barter and exchange as in ordinary business.

A person can sell the body and get value received for it because there are many commodities of like elements.

The soul is placed in juxtaposition with the world in the important question of the text above quoted in order to awaken thought in our dull minds and arouse our benumbed senses.

We esteemed the things of the world as of great value and are willing to make any sacrifice of toil and privation to possess its riches, and with that thought in the mind of our Lord he places the soul as it were over against it and the thought suggests the question he asked.

As much as to say "you are willing to comply with all the conditions on which worldly wealth is obtained, all of which is intended to contribute to the wants of the body would it not be wiser to comply with the conditions on which the soul is saved.

The thought most conspicuous is worldly wealth perishes; the body, for which it is designed perishes with it, the soul possess imperishable elements, then seek to possess and save that which is imperishable.

The value of any commodity is sometimes only apparent by comparison or contract. We say a diamond is worth as much as a farm. That is the only method by which a farmer unused to the value of jewels can understand their value.

The disciples were composed of men used to the business of the world and they knew the value of the various avocations of life, they could but dimly comprehend the value of the soul.

The philosophers and wise men of the world had for ages vainly studied the question of the soul and the result of their work was a jumble of conjectures and vain imaginings. Christ solved the infinite mystery in one short verse simply by asking the two questions of our text.

The value of a thing is sometimes reckoned by what it costs to obtain it. St Peter helps us to an understanding of the worth of the soul in that inimitable passage in his first letter i, 18, "Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ."

The value of Christ's blood cannot be measured by earthly standards; even so the soul for which it was shed can not be estimated by earthly standards.